THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 47.—Vol. III.] LEXINGTON, KY. WEDNESDAY, MAY 23, 1827. [Whole No 151.

TERMS OF THIS PAPER.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

For the Western Luminary.

OBITUARY.

Died--In Fayette county, on the 7th inst. Miss Rebecca Caldwell, in the 17th year of her age.

This young lady was taught from her infancy the fear of the Lord Her parents are worthy members of the Baptist church. They brought this dear girl up in the nurture and admonition of the Lord; and it was visible to all who knew her, that the words of Solomon were verified in her; "train up a child in the way he should go and when he is old he will not depart from it."

Although she was moral and discreet from her infancy, yet about three years ago was she awakened and brought to see the necessity of a new heart.—Though she did not then experience the forgiveness of her sins, yet she said, the serious impressions then made upon her mind never entirely left her. Some time after this, she was afflicted with the lingering desease (the consumption) which terminated in her death. Though her disease was lingering and painful, yet did she bear her affliction with christian fortitude—never was a murmuring word heard to escape her lips, but always appeared to breathe in pious resignation, "thy will O Lord be done." Though the serious deportment of this dear girl visibly verified to all around her that her mind was stayed upon the one important object, yet did she not openly declare what the Lord had done for her soul, till about two months before her death. She then openly declared, that Jesus was her friend; and that she knew him to be a sin pardoning God; and that he was her only support in her affliction. She said that at times, she enjoyed the sweet comforts of religion. She expressed great love for the people of God, ever evincing a desire to attend with them at the house of God. She met with them until she was able no longer to attend. Then did she request the preached gospel to be brought to her own dwelling, where she listened to it with delight, for it was as bread to her hungry soul. She was a member of a bible class, and evinced great delight for the word of God, often referring to different passages of scripture, for which she had a particular favor. Our young friend was not entirely confined to her bed, until about 7 weeks before her dissolution, in which time, she evinced perfect resignation to the will of her heavenly parent. In her affliction she was visited by ministers of the gospel. First was she visited by Mr. Steel, a Presbyterian minister, from whom she received great comfort, and often spoke of him till her last. Also was she visited by A. H. a Methodist preacher, to whom she said, that death was no terror to her for having made her peace with her God, the fear of death was all removed. He spoke comfortably to her, and bid her farewell, with the hope of meeting her in heaven. Again was she visited by J. V a Baptist preacher, who found her perfectly resigned to the will of Providence, bearing her affliction with christian fortitude; she declared to the last, that Jesus was her support, and that she found that the religion of Jesus was a support in a dying hour, and that her Saviour in whom she trusted was precious to her soul. She was perfectly sensible of her approaching dissolution, and spoke of it with apparent delight, saying that she would not come back to earth again for any thing. She had rather depart and be with Christ. A heavenly peace continually rested upon her countenance, which was visible to all who approached her bed of affliction. At one time she asked her sister how long she thought it would be before her suffering would be over? She answered, not long. She said she longed to see the time come when she should go home to glory. She clasped her hands and cried, I want to go home to glory. The night previous to her departure, she spoke of death, and said she felt herself fast hastening out of this world. When asked if she was still willing to die, she instantly answered she was. I asked her if she still found that the Lord was her support in that trying hour. She said she did, and that the God in whom she trusted, had not forsaken her in her last moments. A heavenly calm seemed to pervade her breast till the 7th inst. about 4 o'clock in the evening, when she sweetly fell asleep in the arms of Jesus, without a struggle or groan.

Just as the short lived morning flowers,
She bloomed with us a few short hours.

L. B. DEVORE.

She dies, alas! Rebecca dies,
  She leaves her earthly home;
Angels escort her to the skies,
  And Jesus bids her come.

No vile corroding fears are there,
  No pain nor misery:
The golden streets to her appear,
  Forever beauteously.

Redeeming grace has set her free,
  Grim death has lost his sting,
Triumph and love and liberty--
  She will forever sing.—

There shall her happy spirit rest,
  Through vast eternity;
In love and joy, by Jesus blest,
  Her soul's forever free.

Ye mourning friends, then don't lament,
  Your loss is but her gain;
Then grieve no more, but be content,
  Her soon you'll meet again.

COLONIZATION SOCIETY.

CIRCULAR TO THE CLERGY.

Washington, 14th March, 1827.

Rev. and Dear Sir:—Urged by the most powerful consideration, the President and Board of Managers of the American Colonization Society, respectfully solicit your friendly exertions in aid of the great enterprise in which they are embarked. Obliged to depend, at present, upon the charities of their countrymen, they cannot but hope, that you will be pleased to bring the claims of their cause before your congregations on the Sabbath which shall immediately precede or succeed, the Anniversary of the National Independence, and invite contributions for its benefit. As the Society will make application to Congress, at its next session, the managers transmit, herewith, the form of a memorial, which they perceive has been already circulated to some extent by the friends of the Society, to which, should it meet your approbation, they would earnestly request you to obtain the signatures of those who may regard the object of the Society as one of National interest, and that you would transmit it to the Speaker of the House of Representatives.

BUSH. WASHINGTON, *President.*
R. R. Gurley, *Secretary.*

To the Honourable the Senate and the House of Representatives of the United States in Congress assembled.

The prayer of your memorialists respectfully represents, that among the free People of Colour residing in different sections of the country, there are many individuals earnestly desirous of removing to some part of the world where they may form a separate and independent community, and that there can be very little doubt, but that, by suitable encouragement to emigration, a similar disposition might be created in the greater part, if not the whole, of that class of coloured People already free.

Your memorialists have also reason to believe, that there are many of their fellow citizens in the South and West, possessed, by inheritance, of large numbers of slaves, to whom they would very readily extend the blessings of freedom, if they could do so without entailing on their country the evils inseperable from a free coloured population, and on their slaves themselves, the dangerous consequences of freedom, unconnected with sufficient inducements and sufficient means for its proper and wholesome enjoyment.

With a view, therefore, as well to encourage the emigration of free People of Colour, as to afford the necessary facilities for the general removal of slavery from amongst those desirous of ridding themselves of its evils, your memorialists beg leave respectfully to suggest to your honourable body the propriety of providing, on the Coast of Africa, a suitable asylum for the reception of such free People of Colour, as may think proper to emigrate, and of such slaves, as the humanity of individuals may induce them to liberate, and the laws of the different States may permit to emigrate.

And in connexion with this measure, your memorialists would further suggest the importance of setting apart from the annual revenue of the Government, a suitable fund, for furnishing the means of transportation to such free People of Colour as may be desirous of emigrating to the Coast of Africa.

In bringing this subject to the consideration of your honourable body, your memorialists deem it unnecessary to enter into the various and delicate considerations, rendering the removal of both descriptions of population in question, desirable. The evils inseparable from them, are too obvious to require elucidation. They are too great to be reached by any means within the power either of individuals, or of the States. And their extension, in a greater or less degree, to every section of the country, designates them as objects peculiar worthy of National consideration.

To you, as the guardians of the National weal, the subject is most respectfully submitted, in the earnest hope, that, as there is none other involving such deep and extensive interests, it may command your early and untiring consideration, and that the result may be, to lay the foundation for the gradual and voluntary removal of the greatest evil, both moral and political, with which the wisdom of Providence has seen proper to afflict our country.

Fatal Effects of Intemperance.—On Tuesday night of last week, a man by the name of Burr, with his wife and son, formerly living in this place, but for the last year or two living at Hempstead, went to bed in a state of inebriety. Some time in the night, a sense of suffocation aroused the father, who perceived something on fire: he arose, and procuring some water, extinguished the fire, and returned again to bed. In the morning, when he awoke, he found his wife lying in the fire place, *burned to death!*—her head, one arm, and one leg, were burnt off! When they retired to bed, some liquor was left in a bottle; in the morning it was empty. It is supposed she got up and drank what remained, sat on a chair by the fire, and fell in it. Her remains were interred on Thursday last. Last winter, two paupers belonging to the same place, were found frozen to death, having been the evening before very much intoxicated. Such examples of the effects of intemperance, we rejoice, do not often become our duty to record.--*Jamaica (L. I.) Farmer.*

MOSES BROWN, ESQ.

The following sketch of the biography of Moses Brown, Esq. late of Newburyport, is contained in a sermon on the occasion of his death, by the Rev. Dr. Woods, of Andover Theological Seminary; which may be found entire in the last number of the National Preacher.—*N. Y. Obs.*

The name of Moses Brown cannot be pronounced, and, for these forty years, has not been pronounced without respect and love. I might here delightfully expatiate upon the many estimable traits of his character. I might say, that for more than half a century, in which he was engaged in acquiring and using property, his reputation for integrity and honor was unsullied; that it was his uniform principle, to seek no advantage to himself, which would prove injuries to his neighbor; that he neither countenanced vice, nor neglected, on suitable occasions, to reprove it; that he was eminently a peace-maker, exercising, with singular success, the spirit of conciliation. I might speak of the sweetness of his temper; of the control he maintained over his passions; of his sincerity as a friend; of his attractive and generous hospitality; and of the happy combination he possessed of the domestic virtues. I might say, that through a long life he manifested a lively interest in whatever concerned the welfare of society, of the church, and of the world; that while he was raised, by his wealth, and the worth of his character, to hold so respectable a place in society, he was totally averse to splendor and show; that he scrupulously avoided all needless expense, and set an example of plainness and economy, which, if generally copied by the rich, would save enough to rescue ten thousand families from distress, and to send the Gospel to all the nations of the earth. But on these attributes of his character I cannot enlarge. I had a particular object in view, and to that I shall chiefly confine my remarks.

Moses Brown was born in Newbury, Oct. 2, 1742. By unceasing diligence, and the exercise of uncommon judgment and forethought, with the blessing of Divine Providence, he rose from small beginnings to the possession of a large estate. But he was not, like most other successful merchants, so immersed in his worldly business and care, and so occupied in his schemes for the acquisition of wealth, as to be neglectful of the wants and sufferings of the poor. He remembered what it was to be poor; and through all the years of his prosperity, he cherished a tender and generous sympathy for those who were placed in that condition from which divine Providence had raised him up. Many a time did he, from the mere kindness of his heart, exercise a forbearance towards his debtors, which occasioned him the loss of what was justly his due. And many a time, especially in the latter part of his life, did he relinquish valuable claims upon individuals, not because they had nothing to pay him, but because they could not pay without reducing themselves to straits.

It would be impossible to record the various forms and instances of his kindness to families and individuals in want. The benevolent actions, to which I now refer, are known in a measure to those among whom he lived. But they are fully known to God only. And I trust, that when they are brought to view from the records of Omniscience, our departed friend will recollect, with holy thanksgiving, that divine grace which excited him to perform them, and will know the glorious import of what the God of mercy hath said: *Blessed is he that considereth the poor.*

But these charities to the poor did not satisfy the heart of this friend of man. He did not follow the steps of those rich men, who engage a little in the more private details of charity, and there stop. His having devoted so much of his substance to the ordinary objects of charity, seems evidently to have had an influence to enlarge his heart, and to prepare him to contribute to higher and nobler objects.

My lot, as a minister of the Gospel, was cast seven miles from his residence. In compliance with a particular request, I had the pleasure of meeting him, together with another friend, now living, and one more, now I trust in heaven, to consult respecting the establishment of a *Theological Seminary*. It was twenty years ago. The subject of a *Theological Institution* was then new to us, and new to the public. The conversation of that happy evening will be one of the last things to fade from my memory. But it was not conversation merely. The honored friends of whom I speak, were not men of *words*, but of *business*. And, feeling their obligations to God, who had given them their estates, they then entered on the plan of founding a *Seminary for the education of pious youth for the Ministry*. And that dear man, who is now silent in death, freely offered his *ten thousand dollars* for this momentous object. For though he was a man of but ordinary education, and had been incessantly engaged, from early life, first in mechanical, and then in mercantile labors, and though he had never thought himself worthy to be numbered with the followers of Christ; he had a mind large enough to understand the importance and necessity of such an establishment, and a heart to give liberally of his honest treasures to promote it. That time appears like yesterday. Every word, and look, and tone of voice, is fresh in my recollection. The readiness, the simplicity, the generous kindness, with which our departed friend offered his aid, cannot be described: though, by those who knew him, it may easily be conceived. He merely said, *It is a great object; I will give ten thousand dollars to begin with; and more afterwards.* He redeemed his pledge; for he was always a nursing father to the Seminary, and after various smaller donations, and one of a thousand dollars, he gave, a few years since, *twenty five thousand dollars* to found a new Professorship. Besides all this, he promoted, by generous contributions, the various religious charities of the day. And it was a remarkable trait of his character, distinguishing him from most others, that even after he came to be an old man, he could readily enter into any new plans of benevolence, however different they might be from those to which he had been accustomed. Such was *The American Education Society*, which he regarded from the beginning, as a worthy object of his patronage, and to which, at the commencement of his last sickness, he contributed *a thousand dollars* to found a permanent scholarship. Such too was *The American Society for the Promotion of Temperance*; the formation of which he welcomed, with all his heart; as it coincided perfectly with his own settled principles and habits, and the sober results of long observation. To this Society he made a donation of *five hundred dollars*. He previously contributed *five hundred dollars* for the benefit of *Greenville College*, Tennessee; and *fifteen hundred* to the town of Newburyport, when it was visited with a destructive fire. By his last Will he bequeathed *six thousand dollars* to be kept as an increasing fund, till it should be adequate to the perpetual support of a public Grammar School in Newburyport: and *one thousand dollars to The Howard Benevolent Society.*

You perceive that our honored friend did not copy the example of some rich men, who retain all their property with an iron grasp, as long as life remains, and then, by Will, give away something, because they can hold it no longer themselves. He made a liberal use of his estate while he lived,—while in health,—while engaged in business,—and while capable of enjoying the satisfaction of seeing the good resulting from his charities.

But the crowning excellence of his character was *religious principle*. His humility, and devotion, and conscientious regard to duty, were manifested by his life. He loved the strictness of evangelical truth, the holy doctrines of revelation. Never was there a man who seemed to think less of himself: who was farther from making any claims upon the divine favor, or indulging any hopes of heaven on the ground of his good works,—though few men ever had more of these than he. But they were all of no account with him in the affair of justification before God. In this respect he regarded them as of no value, and looked for salvation, where every child of Adam must look,—to the *Lamb of God which taketh away the sin of the world*; and trusted wholly in His atoning blood for forgiveness and eternal life. His character had long been such, that the Christian community would have rejoiced to welcome him to the Lord's table. But from this he was deterred by his extreme self distrust, and by his impression, which was probably not altogether correct, of the nature of the ordinance, and of the necessary qualifications of those who ought to be admitted to enjoy it. But the heavy afflictions, with which it pleased God to visit him a few years since, in the death of his amiable partner, and his only child, and to which he bowed with silent meekness and submission, were evidently the means of producing greater decision and maturity of Christian character, and preparing him for greater enjoyments. In consequence of this he was induced to unite himself with the church of Christ by a public profession. I am free to express my wish that he had done it long before, and my sober conviction, that he committed a serious mistake in neglecting it, and that he thus deprived himself of some of the best means of growing in grace, and preparing for the presence of Christ in heaven.

And now, brethren, when we review the whole subject, and fix our eyes on the character of this beloved man, who has lately been removed from us to another world; we cannot but be impressed with the littleness and insignificance of wealth, devoted to selfish, worldly purposes. Oh! it is all nothing worth—base—contemptible; as the death bed and the day of judgment will show. We honor the poor man, who cheerfully gives a few shillings to promote the cause of his SAVIOUR. But the man who possesses riches, and who lives and dies, in an age like this, without giving any considerable portion to benevolent and pious objects, has no honor from GOD, and deserves none from man. He sinks himself, and his name, and all his

riches, into utter contempt. And though he may leave a large estate to his heirs, he leaves no blessing of God with it. But blessed, for ever blessed, are they, whose hearts are warmed with divine love, and who cheerfully devote their substance and themselves to the glory of God.

MISCELLANEOUS.

Churches in Mobile.—In this growing Metropolis of our State, there are three Churches, one for Protestants, which is occupied by Presbyterians, one for Methodists, and one for Roman Catholics. The Rev. J. B. Warren is at this time engaged in erecting an edifice in the City, which is to contain a Presbyterian Church, Depositories for all the National Religious Societies, Sabbath School room and Academy. From those Depositories it is designed that Bibles, Tracts, Sabbath School Books, &c. shall be distributed, not only throughout the Southern Section of the United States, but also in the West India Islands, and along the Coast of the Bay of Mexico.—*Alabama Herald.*

Origin of a Revival.—The Utica Baptist Register contains a letter from Elder Capron, of Solon, in which he speaks thus of the revival with which that place has been recently refreshed: "The manner in which the work commenced is worthy of note. On the first day of Jan. 1826, as a fond mother sat in her house with her prattling babes, she took up a Tract entitled, "Quench not the Spirit;" as her eye caught the title, her attention was arrested—she perused the blessed page,—the Lord directed an arrow to her heart;—she began to cry for mercy! The effect was electric through the neighbourhood. The work spread from house to house, meetings became frequent and crowded; and notwithstanding there has in some instances been the appearance of the whirlwind, yet we are sensible that God has been in the midst of us; and many have been made the happy subjects of redeeming grace. Fifty three have been added by baptism upon a profession of their faith in Christ,—five have been recently dismissed to form a new church in this town. Our present number is 117.

Revival in Bennington, Vt.—A letter from the Rev. D. A. Clark, of Bennington, to the Editors of the Recorder & Telegraph, says, "We propounded rising of sixty as candidates for our communion, on the first Sabbath in March, and received nearly that number. It was a very interesting day, that will not be forgotten, I trust, when these heavens shall have passed away with a great noise. The sanctuary was thronged with deeply interested spectators, who as is our usual custom, remained in the house till the supper was administered.

Ireland.—The London Christian Remembrancer for March, on the authority of highly respectable individuals, states the fact that a spirit of inquiry has gone forth into various parts of Ireland, and that scarcely a post arrives but it brings intelligence from the north and from the south, from the east and from the west, of Roman Catholics who have come over to the established church. Lord Farnham stated his belief that the conversions which have taken place in the course of a few months amount to about seven hundred and fifty. A Society has been formed in Ireland for the protection of the converts from the severe persecutions to which they are subjected.

Revivals in England.—A letter from the Rev. Richard Reece, to one of the publishers of the Christian Advocate, contains the following interesting intelligence:

London, 30th Dec. 1826.

"Since I wrote last, I have been informed of a glorious revival of religion in the town of Leeds, where they have given notes of admittance to about five hundred during the last quarter; also at Hull, there has been a large addition to the society, and upwards of two hundred have lately found peace with God. The work seems to be extending in several other parts of the connexion; and I hear one of its peculiarities is, that many of the aged members of the society are receiving a deeper baptism of the Holy Ghost, and power to believe to the entire sanctification of their souls. Thus the Lord is preparing his instruments to spread a savor of his knowledge in every place."—*Christian Adv.*

Letter from Mr. Brewer.—In a letter, which we have seen from the Rev Mr. Brewer, written while he was at Malta, and just as he was about to embark for Smyrna, the writer says of the Missionary presses in that Island, that "Mr. Temple has printed *three millions* of pages of Tracts, and issues annually about half as many as Mr. Jowett. Mr Wilson, of the London Missionary Society, prints in Italian and Greek about as extensively as Mr. Temple." He adds, "Mr. Wilson is a very industrious man, has prepared an unpublished Grammar of modern Greek, and is doing considerable for the religious instruction of the mixed population of this Island. One or two Wesleyan Missionaries are resident here, with the latter object principally in view." Mr. Brewer states the number of Jews at Smyrna to be about ten thousand; and the number of the same people at Salonica, Constantinople, &c to be one hundred thousand. Mr. Brewer, it will be recollected, has the Jews principally in view in his mission. *N. Y. Obs.*

Mission to Greece.—A few days since, a gentleman called upon the Agent of the American Board in this city, and inquired if donors to the funds were allowed to specify the object to which their money should be applied. On being answered in the affirmative, he handed out $30, which he said was for the support of *the first American Missionary to Greece.* *Ib.*

American Education Society.—The receipts of the American Education Society from January 1, to April 1, 1827, amounted to $3120; besides $241 through the Connecticut Branch. Within the same period 10 scholarships of $1000 each have been obtained, and $2596 have been received by beneficiaries as the fruits of their own earnings in teaching School and other kinds of labor. The appropriations for the quarter amount to $2400.—*Ib.*

Another Warning to Sabbath Breakers.—On Sunday morning three young men took a small boat from the sloop Patriot, at Spring-street wharf, with the intention of proceeding on a sailing excursion, but when they had reached about midway of the river, a sudden flaw capsized the boat, and Alexander Mackay, aged about nineteen years, was drowned. The two others were enabled to reach the shore. Mackay has left a widowed mother, who is inconsolable at the loss of her only son—a son, too, who had been tenderly brought up, and who was urged, by all the tender ties of an affectionate mother, to desist from his boat excursions on the Sabbath. We understand that the last words of the mother to him were—"Alexander, if you go this day, I shall never see you again."—*Com. Adv.*

Education in the State of New-York.—We perceive by the annual report of the Regents of the University, made to the Legislature, on Friday last, that in four Colleges in this State, (Columbia, Union, Hamilton, and Geneva,) the aggregate number of students during the past year was 437; and that there are thirty three Academies in the State, among which a part of the literature fund is appropriated. In the latter, the whole number of students, at the date of the report, was 2440, and the whole number during the year, 6139. The amount annually distributed by the Regents amongst the Academies, under the late law, was $6000. It will be gratifying to those who know and appreciate the value of these local institutions, that the law which has passed at the present session, and which makes a large addition to the literature as well as to the common school fund, augments the annual appropriation to Academies, nearly $9000, thus making the amount hereafter to be distributed amongst them about $15,000.—*Albany Argus.*

The Philadelphia papers mention that at the late session of the yearly meeting of Friends in that city, three thousand dollars were appropriated towards defraying the expenses of certain free people of colour from North Carolina, to Liberia, Hayti, and the free states, as they may prefer.

Anecdote.—An Irish child being commanded by the priest, a short time ago, to burn his Bible, reluctantly complied; but at the same time said, "I thank God that you can't take from me the twenty chapters that I have in my mind."

Active Benevolence!—A horse, harnessed to a chaise, was observed during the greater part of yesterday, tied at the lower end of Merchants Hall. Some passer by, more considerate than the owner of the beast, towards night placed on a conspicuous part of the harness the following label: "*Wanted! Half a Peck of Oats. Inquire within.*"—*Boston Courier.*

ADDRESS TO A BEAR.

A Delaware hunter once shot a huge bear, and broke its back bone. The animal fell, and set up a most plaintive cry, something like that of the panther when he is hungry. The hunter, instead of giving him another shot, came up close to him, and addressed him in these words: "Hark ye! hear; you are a coward, and no warrior, as you pretend to be. Were you a warrior, you would show it by your firmness, and not cry and whimper like an old woman. You know, bear, that our tribes are at war with each other, and you was the aggressor. You have found the Indians too powerful for you, and you have gone sneaking about in the woods, stealing their hogs: perhaps at this time you have hog's flesh in your belly. Had you conquered me, I would have borne it with courage, and died like a brave warrior; but you, bear, sit there and cry, and disgrace your tribe by your cowardly conduct." I was present at the delivery of this curious invective. When the hunter had despatched the bear, I asked him how the poor animal could understand what he had said to it? "Oh," said he in answer, "the bear understood me very well: did you not observe how *ashamed* he looked while I was upbraiding him?"

Heckewelder's Narrative.

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.
LEXINGTON, KENTUCKY:
MAY 23, 1827.

TRACT DEPOSITORY

At a meeting of a few of the friends of the Tract Cause, in Lexington, on Tuesday evening of last week, the sum of sixty five dollars was subscribed for the purpose of enabling the Lexington Female Tract Society to establish a Tract Depository in this town. The object is to have a constant supply of Tracts for sale here, so that Tract Societies, and benevolent individuals, may be furnished with them at all times, without the delay in sending to New York. It is hoped that the friends of this good cause in Lexington, and the vicinity, who have not yet had an opportunity of subscribing, will, without delay, do something towards the accomplishment of the object in view. The Ladies are endeavouring to raise the amount to one hundred dollars at least.

For the Western Luminary.

OBITUARY

Died on Wednesday evening the 16th inst. of an illness of but three days, from a paralytick stroke, Mrs. ANN FERGUSON, consort of the late Bryant Ferguson, aged 86 years. From the peculiar nature of her complaint, this lady was unable to speak after she was taken ill. Her friends and children were therefore deprived of the comfort of hearing her converse, as she approached that glorious immortality, upon which, it is believed, her heart and affection had long been placed. She had been a member of the Presbyterian church for upwards of fifty years, and always sustained the character of a pious christian, an affectionate mother, and a kind neighbour. She was beloved and esteemed by all who were acquainted with her. Her example, it is hoped, will live in the memory of her surviving offspring. How precious to children, are the recollections and prayers of pious parents. Such parents are guides to us while they live, and examples when they are dead. While they pass through this vale of tears they unceasingly point to that heaven to which they ascend when they leave us. Such was the life, and such, we trust, was the death of this worthy lady.

"Precious in the sight of the Lord is the death of his saints."

CORRECTION.

It appears, from the following paragraph, that the information we had received respecting the killing of Mr Cole, in Woodford county, (as stated in our last paper) was not entirely correct, as to the attending circumstances.

FRANKFORT, May 17.

On Saturdy night the 12th inst. an affray took place at the house of R. Cole in Woodford county, in which *Amos Cole* was killed. The circumstances, as appeared in evidence, before a magistrate's court, were in substance as follows: Richard Taylor and George Gillespie, who are charged with having killed Mr. Cole, were prevailed upon by a Mr. Wallace to go with him to Cole's to drink—that Taylor objected, on account of a previous difference with some of the Cole family, but ultimately and reluctantly went—that the Cole family had mostly retired for the night: one of the young Coles handed Wallace some spirits, and whilst he and Taylor and Gillespie were drinking, James Cole came in; that the deceased was sitting on the table where the spirits stood—James Cole commenced a quarrel with Taylor, and insisted that Taylor should challenge him to fight a duel; Taylor declined—James Cole then said, that the hand of Amos Cole, the deceased, was well, and that he could whip Taylor; the deceased replied that he could, and got off the table. About this time old Mr. Cole entered the room; his first salutation was, "damn you, are you for war!" Taylor replied, no.—The old gentleman then ordered them out of the house--they went out into the road, some of the young Coles following, one with an iron poker, and another with the bar of the door—the poker was thrown, and struck Gillespie---the deceased had a dirk---Taylor was stabbed in two or three places, and Gillespie received a wound on the head, and the cut of a dirk in his pantaloons. It was proved, that James Cole said that Taylor had been telling lies on him, and that he should fight then, or make acknowledgments.---The court sentenced them to further trial, and they were bailed. We have been induced to make the above statement, in consequence of a publication which appeared in the Argus, upon information received previous to the trial, which is calculated to excite prejudice against the accused.---*Spirit of Seventy-six.*

THE CAPITOL.

The foundation of the state-house has been laid in part, and the body will soon be commenced. Mr. Evans is making great progress in quarrying and hauling rocks, and Mr. Scott, the keeper of the penitentiary, in sawing. We were much interested, a few days ago, in visiting Mr. Scott's saw-mill in the penitentiary. It is of his own invention, and consists of sixteen saws carried by steam. He has a large shaft, which is made to turn partly round, to and fro, having eight arms extending out on the lower side, each of which, on every motion of the shaft, is made to pull one saw and push another. The saws work horizontally. In this manner, he works our marble with a rapidity hitherto unknown; yet he expects it will take him six months to prepare all the rock. However, after being sawed, it has to be polished, and every rock has to be knocked off so as to present the same front in length and depth.

We anticipate that this building, when completed, will be one of the most beautiful in America, and erected at less expense than any other similar structure on the continent. The expense of preparing hewn stone in the common mode, would be enormous. Yet, this hous will cost much money before it is completed

Argus.

LOUISVILLE, May 15.

Every season adds something to the triumphs of steam navigation. In our paper to day, we have the pleasure to record two of the speediest trips from Orleans that have ever been made.--The Huntress arrived in eight days, ten hours, and forty-five minutes, from port to port—of which fourteen hours are reported to have been spent in stopping on account of freight and passengers—leaving less than eight days for running and wooding. The Patriot has arrived since, in eight days and twenty-three hours-- being nearly half a day less than the shortest trip before the Huntress performed hers. The Tecumseh ran a race with the Huntress, and arrived in nine days and -- hours. We have understood that there were considerable bets made on the race. We have supposed that a line of mail boats might be established, to come up in one week; and we feel confident that in a few years more it will be accomplished.—*Focus.*

From the Evening Chronicle.

THINGS THAT I HAVE SEEN.

I have seen the time when the only boat that floated on the surface of the Ohio, was a canoe, propelled by poles used by two persons, one in the bow and the other in the stern.

I have seen the day when the introduction of the keel boat, with a shingling roof, was hailed as a mighty improvement in the business of the west.

I remember the day when the arrival of a Canadian barge, (as the St. Louis boats were called at the head of the Ohio,) was an important event in the transactions of a year.

I remember the day when a passage of four months from Natchez to Pittsburg, was called a speedy trip for the best craft on the river; and when the boatmen, a race now extinct, leaped on shore after completing this voyage, they exhibited an air of as much triumph as did the sailors of Columbus on their return from the new world.

I remember the time when the canoe of a white man dared not to be launched on the bosom of the Alleghany.

I remember the time when a trader to Orleans was viewed as the most enterprising amongst even the hardy sons of the west; on his return from his six months trip, he was hailed as a traveller who had *seen the world.*

I remember the day when the borders of the Ohio were a wilderness, and New-Orleans was "*toto orbe divisa*," literally cut off from the whole world.

I have lived to see the day when the desert is flourishing as the rose—when the race of boatmen has become extinct, and their memory only preserved in the traditional tales of our borderers.

I have lived to see two splendid cities, one devoted to manufactures, the other to commerce, spring up, where in my boyhood nothing appeared like civilization but the hut of the soldier or of the settler.

I have lived to see a revolution produced by mechanical philosophy, equal to that effected by the art of printing. It has changed the character of western commerce, and almost proved that the poetical wish for "annihilating time and space," was not altogether hyperbolical. By it, New Orleans and Pittsburg have become close neighbors.

I have lived to see the day when a visit to New Orleans, from Cincinnati, requires no more preparation than a visit to a neighboring country town. I remember when it required as much previous arrangement, as a voyage to Calcutta.

I have lived to see vessels of 300 tons arriving in twelve or fifteen days from New-Orleans at Cincinnati, and I calculate upon living to see them arrive in ten days.

I have lived to see vessels composing an amount of tonnage of upwards of 4000 tons, arrive in one week, at the harbor of Cincinnati.

All these things I have seen, and yet I feel myself entitled to be numbered among the young men of the west.

HESPER.

RAILWAYS.—Extract of a letter from a gentleman travelling in England, dated Feb. 14, 1827:—"The Engineer and myself having completed, to our satisfaction, an investigation of the railways of this kingdom, he parts from me this day to embark in one of the first packets for N. York. Although I have been for two months examing railways, I am in a greater state of admiration than ever about them. As to the phenomena of the Hetton railway, you can scarcely believe them true when in the midst of them; it will look to you like Rhodomontade to speak of twenty-four empty waggons weighing more than 30 tons, being forced up hill, all the way by steam, at the rate of eighteen miles an hour, and this upon a plane a mile and a half long. I came down the same plane standing upon a knee of the hindmost wagon of twenty-four loaded ones, weighing altogether one hundred tons; they descend the plain by their own gravity, at first slow and with a solemn sort of grumbling; but when the acceleration gathers to a head, it is as fearful as it is beautiful. They are the popular mode of communication here. Great Britain will soon be covered with them. We could not have constructed a good one without coming over to examine the defects of the existing ones here, for it is only the perfections that appear in the public works on railways."—*Phil. Aurora.*

Severe Storm.—We learn from the Eastern papers that the storm which commenced on Tuesday afternoon last, and continued through the night, blew with great violence. At Portsmouth, N. H. the Captain of a schooner reports that he saw a schooner strike on White Island Ledge, and immediately go to pieces. He thinks the crew were all drowned, as no boat could live in so heavy a sea. It is conjectu-

red the schooner belonged to Saco; she was loaded with flour. The schooner Friendship Libbey, from Plymouth for New-York put into the lower cove for a harbor, and received some damage which caused her to leak. The driver of the Eastern mail stage, states that the gale was very severe at Portland. The water was several feet deep on the roads in many places. At Saco the freshet was very high. At the island above Spring's bridge, 15 families were taken off, the water was above the first story windows. At Poorhouse island, three families were brought off on men's backs. In Biddeford a bridge was carried away, and the horse was obliged to swim across the creek. In Kenebunk river a fulling and grist mill were carried down against the bridge and stove to pieces; they passed under with little injury to the bridge, but swept away the landing bridge and another one below. A house at Monsum river was nearly undermined. All the roads in Saco woods were much gullied. At Cape Neddock a woolen factory and a grist mill were carried down stream, and swept the bridge entirely away—had to boat across. A bridge at Pettigrew's hill was damaged.—*N. Y. D. Adv.*

GREECE.—Lord Cochrane sailed from St. Tropez for Greece, in the beginning of March, in a brig which cost $50,000. He was furnished with 355,000 francs, to pay the crew and the troops under his command. The following is a copy of a letter addressed by him to Mr. Eynard at the moment of his departure from St. Tropez for Greece:—"At last I am about to embark. You will hear of me, perhaps, sooner than you expect. I shall risk every thing, in order to accomplish what I have promised; but if any misfortune happens to me, I leave Lady Cochrane and my children, who are as dear to me as liberty is to Greece confided to your care, and that of the friends of the cause."

The steam-boat Perseverance, Capt. Hastings, which had been some time in Greece has done considerable service. Another steam-boat, the Enterprize, was nearly ready to sail from England for Greece, to join the Perseverance. She was tried on the 20th of March, and made a trip to the Nore, running a distance of nearly 50 miles in five hours and a half.

It is stated, on the authority of a letter from Corfu, of the 13th ult that the Greeks had possessed themselves of the ruins of Missolonghi.

Intervention of Russia in favour of Greece.—The Journal des Debats says. "It is no longer doubted that important negotiations have been commenced for the pacification of Greece," and adds, that "what is singular is, that English policy should have become, all at once, identified with that of Russia." A letter dated Constantinople, Feb. 7, says that Mr. Menzicacky had delivered to the Reis Effendi a note in which is the following passage: "The Porte itself must desire an intervention. If the Greeks are conquerors, it becomes necessary; and in the contrary case, the Porte would deceive itself, if it believed that the Emperor Nicholas would view with indifference the extermination of a people professing the same religion as himself." *N. Y. Obs.*

DIABOLICAL.—A Port Gibson (Miss.) date of March 31st, says, "A Mrs. Cable, who has for some time kept a tavern in Greenville, received into her house as a boarder, Mr. James Gray who had lately taken up his abode in the place, and had opened a store and was appointed Postmaster. He was a young man of an amiable disposition, and of modest and retiring deportment—just such a character as is most likely to be decoyed from virtue by the designing. Mrs C frequently made advances which he could not but understand, and finally yielded to. She had frequently urged him to marry her, which he refused to do: and this last conduct of his raised her jealousy to the highest pitch, and she declared to her servant that if he did not yield to her wishes, she would kill him the first opportunity. Accordingly, on his return from New-Orleans, whither he had been on business, she sent for him, and, with this direful intent, prevailed on him to stay all night. Towards morning, and when he was asleep, she appears to have got up, laid her burial dress, previously prepared, on the table, took one pistol and shot him in the back of the head, and then deliberately laying down in the bed by him, placed another to her forehead and blew off the whole of the upper part of her head. They were found in this condition the next morning by the neighbours, who had to creep through the window to get into the room."

STATISTICS.—A patriotic friend called upon us yesterday in a state of no little alarm at a discovery of celibacy which he fears augurs sadly for the safety of the country, and accounts for the *logocratic* course of the last Congress. The House of Representatives, it seems, consisting of 216 members, has *eighty-seven* bachelors and *twenty-four* widowers, making a majority of the whole. In the Senate the majority is more fearful, no less than *two-thirds* of the forty-eight members being widowers or bachelors. In the House of Representatives there are 187 lawyers 29 physicians, 4 clergymen, 28 farmers, and but 5 merchants.—*N. Y. Times.*

THE MARRIAGE QUESTION.—A member of the Presbytery of New-Brunswick informs us that the question of erasing the section of the Confession of Faith, forbidding the marriage of a man with the deceased wife's sister, was at their late meeting decided in the affirmative—Ayes 12, Noes 5. The Presbytery of Ohio, and the Presbytery of Redstone, as we learn from the Pittsburg Recorder, have both decided against the erasure. The Visitor and Telegraph informs that a similar decision has been made by the Presbytery of Winchester, and the Philadelphian reports the same of the Presbytery of Philadelphia. The Presbytery of New-York have decided (we believe unanimously) in favor of erasing, without expressing an opinion on the merits of the question, but simply on the ground that the topic is one which ought not to be introduced into a Confession of Faith.

N. Y Observer.

REVIVALS.

A correspondent at Andover Seminary has communicated to the Boston Recorder a list of towns which have been reported, at the four last Monthly Concerts, as being blessed with revivals of religion. The number of hopeful converts, and of those who have made a profession of religion, is stated in many of the towns; but as numbers are daily added where revivals are continued, we shall not copy them. The number of towns comprised in the list is, in Maine, 10; New Hampshire, 30; Vermont, 25; Massachusetts, 40; Connecticut, 24; Rhode Island, 2; New-York, 50; New Jersey, 5; Pennsylvania, 10; Delaware, 6; the Canadas, 3; and six colleges—in all about 200 towns. The number of hopeful converts is stated at from 8 to 740. If we estimate them at an average of 50, the aggregate will be 10,000. The number of towns might be considerably enlarged, as we know of several places not mentioned in the list. "But enough is here told," adds the writer, "to show us the wonders God is doing in our land."—Well might he say to christians who are looking with surprise at these unexampled displays of His grace—"O, ye of little faith! wherefore did ye doubt!" I would that every professor of religion would solemnly ask himself, as before God—What part have I taken, as an instrument in promoting these glorious works? and if every professor of religion had prayed as I have prayed, and acted as I have acted—is it probable these results would have followed! And should I have the least hope that God would pour his Spirit down upon my dying neighbors and friends, if I knew that every one of my brethren and sisters in the church *felt* just as *I do*! O christian, *pray—pray—pray!* [R. INT.

FROM THE CHOCTAW MISSION.—A letter from one of the Missionaries at Mayhew, to a gentleman in this city, dated April 5, 1827, gives a number of interesting particulars relative to the present refreshing at Goshen and Mayhew, stations of the American Board among the Choctaws. While at Goshen, on his way from Hartford, Conn. to Mayhew, via Mobile, "the Lord began a glorious work of mercy," and he was "permitted to see two stout hearted sinners brought to the foot of the cross." One of them was a hired female in the family; the other was a Portuguese laborer, "who had perhaps been as wicked as any other man, of his age and knowledge."

When he reached Mayhew, he found the brethren and sisters there "rejoicing in the same glorious work. God had come down in mercy, and sinners trembled. Some white men, who had lived at an awful distance from God, were seized with unspeakable alarm, and remained so till the gracious Redeemer changed their mournful state, and restored their minds to peace. Two or three of the scholars give pretty good evidence of conversion; also three children of one of the Missionaries, and an aged black woman. The voice of prayer is heard in all our cabins; surely God is here, and is multiplying the triumphs of the cross, even in this benighted wilderness."

N. Y. Observer.

From the Philadelphian.

A NOTABLE MIRACLE.

The following extract from the last number of "the Catholic Miscellany," published at Charleston, under the sanction of the Catholic *Bishop England*, is a lamentable evidence, that the spirit of deception and delusion which characterized the dark ages of that *fallen church* is still actively engaged in opposing the true *doctrine* of the *cross*, and in rivetting the chains of darkness on its deluded votaries.—What a striking commentary are such things on 2d Thess. ii. 7—11.

Extract of a letter from Paris dated, Jan. 15, 1827.

"A Missioner was lately preaching in the open air, in the neighbourhood of Poitiers; it was towards the close of the day, and as his subject was on the miracles wrought on the finding of the true cross, he gave an account of the appearance of the cross in the Heavens to the Emperor Constantine—he was proceeding in his discourse when suddenly all his auditors, to the number of some hundreds, dropped on their knees, uttering loud acclamations of surprise, and directing his attention to a luminous cross that appeared in the air, apparently about 300 feet above their heads; it seemed about 80 feet in length, and after remaining a considerable time disappeared. The Missioner immediately waited upon the authorities, ecclesiastical and civil, of Poitiers and gave testimony to what he saw—a process verbal was drawn up, attested by several hundred persons. This circumstance has been spoken of for some days; it was only on this day I heard it authenticated."

From the Tenth Report of the Delaware Bible Society.

A Bible was given some time since by one of your directors to a catholic servant girl, who prized it much, and on returning to her home (not far from Wilmington) she carried the heavenly treasure with her. The younger members of the family (perhaps the elder also) devoured the new and strange book with eagerness; and were growing in knowledge daily, when their "Spiritual Guide" called at the house. Understanding what a dangerous book they had in their possession, he gave them solemn warning of the danger of perusing it. As the result, they hid it in a haystack, and read it secretly; till a second warning was administered; when, afraid longer to retain the book they had begun to love, and unwilling to destroy the gift of God, they gave it to a neighbour who has it still in his possession.

DIED,

In Lexington, on Tuesday evening the 15th inst. Mrs. SARAH SWIFT, consort of Mr. Stephen Swift.

At his residence in New-York, April 29th, the Hon. RUFUS KING, in the 73d year of his age.

On the same day in Philadelphia the Hon. WILLIAM TILGHMAN Chief Justice of the Supreme Court of Pennsylvania, in the 71st year of his age.

CHRISTIAN DUTIES.

Christianity is a practical principle. It requires us to devote ourselves to the service of the Being who has promised us salvation through his blood. Until we are actively engaged in this service, we have no proof that we are the chosen subjects of Redemption. The religion of Christ is not a theory, to occupy and amuse the mind, without pervading and actuating the heart. It must prompt our impulses and direct our actions, infuse itself into our habits and govern our understandings. In short, it is a principle and not an opinion. It must regulate the will, and new mould the heart. When all this is done, we begin to understand the wonderful expression which so perplexed the Jewish ruler, "Except a man be born again he cannot enter the kingdom of heaven."

There are many persons of sincere piety, from whom the means of active usefulness are withheld; but the value of christian virtue is not always estimated by the external act. Those who have means are inexcusable in withholding them; but the very essence of christian duty may be found in the temper, in the desires of the heart. There is much inward work silently done in the Redeemer's name, which meets its reward in heaven. But the period in which we live, calls loudy for the active services of all sincere christians. So much is doing in our Zion —so many labours of love have been commenced in the last few years, that those who do not discern the hand of the Master workman, must indeed wonder at the present state of our country. Who does not pity the cold and barren heart that can neither comprehend, nor participate in these labours? But the flame is kindling, and it will spread till the divine work is consummated. The first beams of gospel light may shine in vain on the impassive ice of the carnal heart; but as the gathering flood rolls onward, it will penetrate many a frozen bosom. The vast system of created things which we behold, has but one definite object, which is to glorify God in the redemption of his people.

The christian church has been His care, ever since the corner stone was first laid. We may now see the edifice rising beneath his hand; and all who have his spirit may find employment on the building. Rouse yourselves christians, and look around! put your hand, however feeble, to some part of this honorable work. Here are Bible Societies. Have you nothing to give? If the coin is not in your purse, are there no means by which your hands can earn, or your *heart* save it? This last expression may sound strangely, but it means, that if your zeal is sincere, you will be willing to retrench your expenses for your own enjoyments, or even comforts, rather than not have something to give.

Here are missionaries, about to sacrifice country and kindred to the paramount duty of disseminating the gospel. Can you not aid their slender funds, and mitigate their trials, while you serve the God whom you profess to love? Here are Tract Societies, Sabbath School Societies, Colonization Societies—all branches of the same holy work. Perhaps you have already done something, but cannot you do more? have not you withheld from the abundance which God has given you, more than was consistent with Christian duty, or feeling? when your full purse was in your hand, did not some carnal feeling circumscribe the donation of charity? Did not *self* at that moment suggest some false want, some pernicious luxury, some worldly observance for which a large residue of your wealth was reserved? Is this the way to lay up your treasure in heaven? Perhaps the use you may make of what was so held back from the good cause, may cancel the obligation you meant to confer!

But there are not many so rich as to require those hints. The greater part of those who assemble on occasions of public contribution, have but little to give. Do they all give this little with the right spirit? are none provided with specious excuses for not giving any thing? Let such persons carefully examine into the validity of these excuses, remembering that they are to be plead before a higher tribunal than human judgment. The Searcher of hearts cannot be deceived by specious arguments, though the heart He searches may be deluded by them. This sort of self deception is very dangerous. Let such probing questions as these, be put to the conscience. "Have I really tried to raise money for this occasion? Have I been willing to give up a luxury, or an accustomed superfluity, that I might not come empty handed to the treasury of my God? Could I not have saved the requisite sum, from the very clothing I have on, if a true Christian spirit had been upon me? Have I not spent more in outward decoration than was necessary to a plain and decent appearance?—Would not a cheaper hat have answered as well, or a bonnet less abundantly decorated with ribbons or flowers?" Let all these interrogatories be candidly answered, and see if a strong feeling of self-condemnation does not ensue.

When a christian is called upon to contribute to works of charity, it is certainly his duty to give something, and it ought to be his privilege.—If he has a proper trust in the Lord, he will not fear but his means will be rendered adequate to his undertakings. He should be willing to give all, and become poor; if such be the will of One who set the greatest example of self-denial that the world ever saw. We are sometimes as much afraid of wanting bread, as if a faithful God had not promised to provide for the necessities of those who trust in him. We have as great a horror of becoming poor, as if that God himself had not shewn us how poverty could be endured. In short, we are all deficient in *Faith*—we have a sort of speculative belief in the promises; but few can say in the hour of darkness and sorrow, "I know in whom I have trusted." If the Lord withdraws the good things of life from us, we act as if he had withdrawn himself; when we have his own assurance, that he loveth those whom he chasteneth, and scourgeth every son whom he receiveth. Let all who name the name of Christ not only depart from iniquity, but give up a thousand little doubts and perplexities, that tend to cloud their faith, and impede their practice.—Then they will serve him better in the world, and enjoy more of that peace which passeth understanding, in their hearts.—*Visitor & Tel.*

THE BIBLE.

And who of us, Sir, can forget his own personal obligations to the Bible? Who of us will not remember, while he remembers any thing, the blessed precepts that fell, with such melting sweetness, from maternal lips; the faith that early and devoutly dedicated us to duty and to God, at the Baptismal Altar; the tears of pious solicitude, that so ran down the maternal cheek; the prayer, in which all our waywardness and accumulating guilt were evermore remembered; and the dying benediction,—ah Sir, that last, that richest blessing of a mother's heart,—resting like a sanctifying oil upon our heads? Who of us can be insensible to the nameless blessings of a Christian education? Let those before me name the price, at which they would consent to shut up their Bibles forever, to close, forever, the doors of the Sanctuary, to break down the Family Altar, to shut up the consecrated closet; to bring over the scenes of Bethlehem, of Calvary, and of Olivet, an everlasting oblivion; to restore again to the grave, its darkness and its terrors—in a word, to extinguish in their own hearts, and the hearts of their children, every consolation and every hope of the Bible—let them name the price, for which they would consent to all this; let them do it on one of those Sabbath evenings, when by the hallowed light yet lingering in the sweet and tranquil west, they have gathered round the Family fireside, to close up their holy solemnities by teaching the little hearts of their children, to glow, and their little lips to tremble with the praises of Jesus, the children's friend, the parent's hope—and I will leave it to them to say, Sir, what they will do for the diffusion of the Bible; how much they can spare of what God has given them to make God's goodness known to the whole world.

PROFESSOR HADDUCK.

GOD'S CARE OF HIS FRIENDS.

"No good thing will he withhold from them that walk uprightly," Psa. lxxiv. 11.

The Rev. Henry Erskine, died 1696, aged 72.—His father had thirty-three children, of whom this Henry was one. Ebenezer and Ralph Erskine were the sons of this Mr. Henry Erskine. Although many Christians have been reduced to circumstances of distress and poverty, yet their wants have been wonderfully supplied by Divine Providence. Mr. Erskine, after his ejectment from Cornhill in the county of Northumberland, was often in great straits and difficulties. Once when he and his family had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning the young children cried for their breakfast, and their father endeavoured to divert them, and did what he could at the same time to encourage himself and his wife to depend upon that Providence which feeds the young ravens when they cry for food.—While he was thus engaged, a countryman knocked hard at the door, and called loud for some one to help him off with his load. Being asked whence he came, and what he would have, he told them he came from lady Reburn with some provision for Mr. Erskine. They told him that he must be mistaken, and that it was more likely to be for another Mr. Erskine in the same town. He replied No: he knew what he said, he was sent to Mr. Henry Erskine, and cried, come help me off with my load, or else I will throw it down at the door. Whereupon they took the sack from him, and upon opening it found it well stored with fish and meat. At another time, being at Edinburgh, he was so reduced, that he had but three halfpence in his pocket; when he was walking about the streets, not knowing what course to steer, one came to him in a countryman's habit, and presented him with a letter, in which were enclosed seven Scotch ducatoons, with these words written, "Sir, receive

this from a sympathizing friend — Farewell." On inquiry of the man who was his benefactor, he told him secrecy was enjoined on him; nor could Mr. Erskine ever learn from whom the money came. At another time, being on a journey on foot, his money fell short, and he was in danger of being reduced to distress. Having occasion to fix his walking stick in the marshy ground among some rushes, he heard somewhat tinkle at the end of it, whereupon stooping down he found two half crowns, which did him great service in bearing his charges home.—There may appear something of the marvellous in these relations, but they are handed down to us from good authority. Indeed, days of persecution have been seasons in which God has wonderfully interposed for the support of his people. Let not the righteous then fear.—His bread shall be given him, and his water shall be sure —*Buck.*

From the Juvenile Magazine.

HARRY THE APPRENTICE.

Twenty years ago, I knew Henry Mandin. He was the son of a very poor man, and at the age of thirteen was bound an apprentice to a respectable mechanic in a neighbouring village. He was very active and ingenious. He was faithful to his work, and consequently found many leisure hours for sporting with other boys of the village. Several months passed away, and Harry seemed to enjoy his time extremely well.—He however, would sometimes meditate very seriously on the manner in which he spent his leisure time.

One night after he had gone to bed he lay awake for an hour or two. He said to himself, "What good will all this play do me? I shall by and by be a man, and then, I shall know but little more than barely to work my usual hours, and then play like a boy." After many such reflections he fell asleep. He awoke the next morning with the thoughts fresh on his mind, and arose with the determination to devote but half as much time as usual to sport, and the rest of his spare time he would spend in reading books, if he could find any one who would lend him.—He finished his regular portion of work for that day, long before sundown. He then went to Esquire Tisdale, (who was a very good man,) and asked him if he would lend him some book to read. Esq. T. looked at him a moment with a little surprise, yet with a smile on his face. "And why do you wish books to read?" said he —"Because," said Harry, "I have several hours spare time, during the week, which I usually spend with my play fellows; but I was thinking last night, it would be a great deal better for me to spend a part of the time in reading some books, that will do me good when I become a man. I have no money to buy them and if you, Sir, will be good enough to lend me one to begin with, I will use it carefully, and be very much obliged to you."

The good man was always delighted with an opportunity to do good; and the honest simplicity of the boy in making this application heightened his pleasure in granting the request. He not only lent him an interesting little volume for that week, but promised him the use of any books he might wish to read.

Harry went home with his precious treasure, and began to read.—He became so well pleased with the book, that he spent but very little time in the company of his mates. He returned the volume and took another, and several weeks passed in a similar manner. They could not but miss him, as he had been the most active among them. After learning the reason of this absence, they began to laugh at him, and asked him if he was going to turn Methodist? Harry had naturally a proud heart, and was not altogether pleased with their ridicule. One night he considered the subject for a long time, after he went to bed, doubtful whether he should keep to his favourite pursuit of reading, or yield to the entreaties of his friends, and spend all his spare time in play.—He fell asleep without coming to any determination. The next morning he awoke, and thought of the subject a few minutes before he arose. It took him but a short time to decide.

He bounded out of bed—snapped his fingers as a sign of his resolution. "What's all their nonesense to me?" said he. "They may call me Methodist if they please; I will get my knowledge in spite of them.—*They* may have their *play*, and I'll have the *books*. So good bye to ye, my lads, I'll not go with you at all, now." He quit their company, and month after month, and year after year, he pursued a course of reading, which stored his mind with the most valuable information. Esq. T. sought many occasions of conversing with him about what he had read, and opened his mind to that all-important subject which relates to the immortality of the soul, and of the only way to escape eternal punishment. He lent him religious books. The effort was not lost. The Holy Spirit accompanied the judicious means, and Harry became a penitent believer in the Lord Jesus Christ.

Youthful Reader, would you like to know what has become of Harry? He is now one of the most respectable men in our country. His knowledge is extensive, and his society is sought and esteemed by all good men. By his industry he has acquired a competent fortune. He has enough to support his family, and to supply the wants of the poor and afflicted around him. He is, indeed, a happy man, because his house is the house of prayer—he loves his Bible and his God, and is constantly looking forward to the day of his death, as to a day that will introduce him to the glories of the heavenly world, where are the saints and angels of the Lord, and where his Jesus dwells, to receive all those who love and serve him, into mansions of everlasting happiness:

Where O! where is the apprentice that would prefer the tiresomeness of sporting play, to the rational and happy course which Harry pursued? VIATOR.

NOTHING LOST BY OBEYING GOD.

A correspondent of the Utica Recorder, among other good remarks on the observance of the Sabbath, has the following:

"The following information has come to me with credible assurance of its correctness. A number of families were moving from Connecticut to Ohio. Their respective teams were judged to be about equally efficient to accomplish the end in view. On the first Saturday evening after the commencement of the journey they found themselves at Cherry Valley. On the following morning, difference of opinion concerning the sanctity of the Lord's day separated them. A portion obeyed the fourth commandment, while the others continued to travel. At Buffalo, those who abstained from profaning the Sabbath overtook the party who had journeyed every day. The arrival of the whole number of families successively at the place of destination, demonstrated that the observers of the Sabbath had *gained* a day in every week consumed on the road; while they had the satisfaction to perceive that their teams were in better order than those of the Sabbath-breakers. So true is it, that none of the divine commands are grievous, and that in the keeping of them is great reward."

Worthy of Imitation.—At the anniversary of the Orphan Asylum Society, held in the City Hotel the 17th inst. a little girl, apparently about eight years of age, presented an earthern jar, in which was an aperture for receiving money, and earnestly requested the Ladies to break it and count the money she had collected for the little Orphans, since the last anniversary. "No sooner said than done;" when out flew sixpences and cents, to the amount of *nine dollars*. Next followed the gentleman who has charge of the Minerva Library, with his annual tribute of cents collected in a similar manner for the use of his Directory. On opening his box, *six dollars and fifty cents* were poured into the Orphan's Treasury.—*N. Y. Obs.*

Intemperance in China.—A gentleman on arriving at Canton not long since, upon an agency for a mercantile house in this city, expressed his conviction that the trade in opium between the United States and China, was of such a nature that no conscientious person, *acquainted with its effects*, could consistently engage in it. And so late as Dec. 26, 1826, he writes,—"I presume not to judge for others, or of others; but if the trade in this article is viewed in its true light, it will be seen to be a curse upon the people of this country, and its industry; daily impoverishing it, and to a degree that, if moral influences are not speedily interposed, to lift the people above temptations, will leave it without ability to furnish Europe and America with its native products, and its inhabitants a prey to all the wretchedness of poverty."

Query If the intemperate use of opium in China, makes the business of transporting it thither a "case of conscience," how does the matter stand with importers, distillers and venders, of intoxicating liquors. *Ib.*

Intemperance.—The Grand Jury of Pittsburgh Pa. have presented the great number of taverns and grog-shops in that city, as a public nuisance. They say it appears, from a late report of the city Guager, that 7923 barrels, or upwards of 250,00 gallons of domestic spirits were introduced into that city in the course of last year. This is exclusive of foreign spirits. The number of taverns and licensed shops is 74: and they say it is well known that there are many other places, where spiritous liquors are retailed without a license.——The Grand Jury of Hampshire County, Mass. made a similar presentment at their March term; and recommended to the select men of the several towns, to withhold approbation from all who violate the laws relating to the subject.

Four things a Christian should especially labour after, *viz.* to be *humble* and *thankful*, *watchful* and *cheerful*.

A serious remembrance of God, is the fountain of obedience to God.

POETRY.

LINES

On the death of Mrs. SARAH SWIFT, *consort of Mr. Stephen Swift, who died in Lexington on the 15th of May* 1827. [*About a year ago these parents were bereaved of three lovely infants, leaving them childless.*]

The scene is o'er, the work is done,
The battle fought, the victory won!
No more convulsions heave her breast,
Or shall again disturb her rest.
Her glass is run—alas, how soon!
The sand run out before 'twas noon;
Her span how short--how soon her bloom
Withered and faded in the tomb;
Her youth, her beauty, could not save
From death, and an untimely grave.
Daughters reflect--in her you see
What shortly all your pride must be!
Your rose must fade, your youthful bloom
Like hers must wither in the tomb.
Daughters be wise, like her prepare
To lay your charms and beauties there.
She once had ties as strong as you,
Parents, and husband--children too.
What joy did these sweet babes impart!
How close entwin'd around her heart!
Yet these were torn from her embrace,
And left a death wound in their place.
This was to her a piercing stroke,
This providence her heart-strings broke.
Death mark'd her for his own---her frame
Felt the rude shock, and weak became.
God moves mysterious in his plan
Of grace to ruined erring man.
Her infants' death brought her to see
Her fate--her speedy destiny.
She knew the sting of death was sin,
She felt reproving guilt within,
Enlightened by the Spirit, saw
Her condemnation by the Law.
By faith she view'd the Gospel plan,
Proclaiming life to dying man:
Saw her dear Saviour on the tree,
And said, "I hope he died for me."
This was enough--her fears were gone,
This was her Rock to rest upon;
Her soul unmov'd, cast anchor here,
A sure support against despair:
On this firm *Base* her soul did rest,
Her head reclin'd on Jesus' breast
Oh what a scene of heavenly joy
Did there her rapture'd tongue employ!
We saw her heart-strings gently break
The mortal paleness on her cheek,
The wishful, glancing, heavenly eye,
And heard her say, "'Twas sweet to die."
We heard her say, "Death had no sting."
We heard her crave a Seraph's wing
To speed her flight o'er Jordan's flood,
There to be like and near her God.
"But I'm impatient," she would say,
I pant--I long to fly away
To my sweet babes, beyond the shore
Where death and parting is no more.
She charg'd her husband to prepare,
And meet her happy spirit there.
Life ebb'd apace—her throbbing heart
Proclaimed her ready to depart.
Bid all farewell—without a sigh
Took flight, and soar'd to worlds on high!
Faith saw some sister spirit come
To bear her to her heavenly home,
Enter the pearly gates above,
To sing Redeeming, dying love!
Secure at last--we leave her there,
All heaven's unbounded bliss to share.
Millions of years her wondering eyes
Shall trace new glories as they rise;
See her dear Saviour face to face,
And triumph in his matchless grace.
Would she return? –Oh no!—no more
Would she possess this mortal shore.
Ten thousand worlds would all be vain
To tempt her to the earth again.
One taste of heaven she would prefer,
To all that could be offer'd her!
Cheerful dear husband let her rest,
Nor wish her back from being bless'd:
Your loss is great--to her 'tis gain;
Hers is the triumph—yours the pain
Resign her to her Father's will,
Trust in her Saviour and be still!

J M H.

Lexington, May 18th, 1827.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.
[*Concluded.*]

September 19th. This morning she appeared rather better until the chill returned. When she felt the first symptoms of it, she observed to her mother that she was well pleased. Mrs. Smelt was much alarmed, because she apprehended that her daughter had not strength sufficient to enable her to live through it, but Caroline endeavoured to comfort her.

Within a short time afterwards symptoms accompanying the fever pointed to the necessity of blistering her head. When her hair was removed she expressed great satisfaction. She observed that many persons might suppose she would feel some mortification at the loss of her hair, but that she felt none. "I wish," said she, "my dear father may feel as composed as I do." She then desired a friend to hold it up to her view. She said, as she looked on it, "I did not think there was such a quantity." (It was more than a yard long, of a dark, glossy, brown colour, and very thick.) "Well, it will never again fatigue my poor arms to comb, curl, and dispose of it fancifully. Had I kept it, I should never, I hope, have spent so much precious time in that way again; but it is all over now. Put it away; my parents will wish to see it." She soon afterwards fell asleep, and did not awake till near bed time. She then expressed her regret that she had slept so long, but was too feeble to speak much. She appeared very composed through the remaining part of the night.

September 20th. This morning she appeared to revive a little. She desired her mother to read a portion of God's word to her. After reading sundry passages, at length the following was read in her hearing, viz. Isai. x 22—"*the consumption decreed shall overflow with righteousness.*" No sooner were these words repeated than she laid her finger on her mother's hand, giving her a look full of expression, and said, "mother, do you understand that?" repeating the words with great emphasis, "will you go and read them to my father, and bring me word what he says?" Mrs. Smelt went; but found him asleep, with a fever on him. She did not awake him, but returned and told her his situation. Caroline then requested her not to forget to do it when he should awake. "Do not be uneasy, my dear mother; the Lord will not, I think, remove my father at this time; his sickness is not unto death."

Her mother then said to her, "my beloved Caroline, you are very ill; how are your feelings to-day? is your faith as strong in the Lord Jesus as ever? are you as willing to depart, and are your views of divine mercy as great, as clear as they have been? She replied, with a countenance beaming with divine love, "just the same, just the same. My heavenly Father has never left me; and whether I live or die, it will be to the glory of God." She said much more, which cannot be accurately recollected; but every sentiment which she expressed breathed the strongest confidence, and sweetest resignation to the will of God.

It was soon discovered that her speech began to fail. Her mother took leave of her with forced composure. She shortly afterwards fell asleep, and never spoke again. She continued in this state for several hours; after which, on Sabbath evening, the 21st September, her happy spirit was released from "the earthly house of its tabernacle," and took its flight to the arms of Jesus. Not a single struggle—not the smallest distortion of features, nor even the movement of a single limb, appeared in her last moments. She was gone some seconds before the many kind friends who surrounded her dying couch had ascertained that her spirit had indeed departed.

CHRISTIAN CONTENTMENT.

More depends upon our own spirits than upon our outward condition, in order to contentment. Paul could say he had learned to be content in whatsoever state he was. This was not because he chose his condition, but because his spirits were so regulated by the grace of God, that he could be reconciled to any condition. Most people judge otherwise: they imagine they could be content and at rest, if they could obtain such a comfort which their hearts are now set upon. If they could arrive at an estate of such a size as would supply their present wishes. Vain thought! If they are gratified in their present desire, a worldly mind unmortified, will outgrow their acquisition; new wants and new contrivances will start up, and they will be as far from satisfaction as at their setting out. A low condition, considered in itself, may seem to give the strongest temptations to discontent; but if we consult experience, we shall find the rich and powerful as frequently strangers to an easy mind, as those in a mean state of life. The reason is, their irregular inclinations and unsatiable desires are enlarged with their substance; therefore all they have passes for nothing, because their own distempered appetites will not let them rest.

Dr. Evans.

From the Rochester Observer.

"GOOD DEVISED"

A member of the Ontario Presbytery has lately put up in the lobby or porch of his church, a book-case divided into partitions like a letter case in post-offices, into which he puts on Sabbath morning the several religious publications which he receives during the week, together with a good assortment of Tracts, to which additions may be made by the congregation. The people are informed by a written notice that they may read these books during the intermission, and if they choose at home during the week. The result of the experiment thus far seems to be favorable to the interests of truth and piety. The book case is resorted to, and the people become so busily engaged in reading, that much improper conversation is avoided and the minds of many who do not take those publications are becoming so informed as that they will probably feel deeply interested in the benevolent operations of the day, and perhaps by and by take a paper themselves.

It may be proper also to add, that a few months since a church library was established in the same place, which is open for the use of all the communicants. It consists of second-hand books that were at its formation given by the members, and of those which have since been purchased with the avails of the sacramental contributions. The library is kept in the church, and as all the books are religious, they are allowed to be taken out and returned on the Sabbath. In a place where books are scarce, such a plan as this will, I think, be followed with much spiritual good, especially to those members who, on account of ill health, small children, or great distance, or for other reasons, cannot every Sabbath attend on public worship--while at home they can derive instructions from printed sermons, or other religious books, a supply of which they can obtain from the library.

A notice of these plans is here given to the public that if it is thought best they may be introduced into other churches and congregations.

RAMEH